

The Washington Bee

Terms. \$2.00 Per year in Advance.

VOL. VII.

WASHINGTON, D. C., SATURDAY, NOVEMBER 24 1888.

5 cents per copy.

NO. 26

AFRICA AND THE AFRICANS.

RELIGIOUS INSTITUTIONS. RAILROAD AND TELEGRAPHIC COMMUNICATION. INLAND AND FOREIGN TRADE. THE VARIOUS TRIBES AND THEIR ASSIMILATION WITH THEIR MORE INTELLIGENT BROTHERS. THE NATURAL CHARACTERISTICS OF THE NEGRO AND HIS TREATMENT TO STRANGERS, ETC.

By T. A. Johns, No. 3.

In our writings upon this subject wherever we may be, we shall always recall with grateful memory the loyalty which was shown to us by 10 Gullah men during our travel one dark and lonesome night along the banks of the St. Croix and St. Paul, also the fidelity shown to the commanding officer of a detachment of troops during the campaign of '84. The account of the former we gave in the Washington Bee at the beginning of the year. The men, who caricature the African, give you a different account of the heathen, but if you read the works of Mr. Park, Mr. Joseph Thompson, Drs. Blyden and Emlin B. y, it will be at once perceived theirs to be corroborative of just what we have mentioned. Before entering into the discussion of Mohammedanism, we will say that Mr. Bosworth Smith, of England, and Dr. Edw. W. Blyden, of Liberia, have treated the subject very extensively; both credit Islam for the work done under the faith, and they are not alone. Out of veneration to the doctor owing to the loyal y which he exhibits toward his race, we produce the following, and find it astonishing, but much to our satisfaction that when in July last we wrote this article no idea on our part was entertained that the doctor would come out in the African Repository of October, and contradict the hasty and unjust inference which the American press has put upon his writings and the standpoint which he has taken in regard to the Mohammedan religion. Some persons are so rash as to believe the doctor has rejected the Christian religion and gone over to Mohammedanism—we would say as the Christian religion is presented by the professors, admitting some exceptions, it would be better the doctor is over on Mohammedan grounds; but it is not so. Dr. Blyden is still a Christian. His book on Christianity, Islam and the Negro race speaks for him better than we can. The doctor is a great lover of his race wherever they may be found. He finds in the system of Mohammedanism and more especially in the professors' principles which pervade the Christian religion, but absent in Christian professors; he sees that Islam welcomes all to her door; he knows not such a thing as this exists among them: "no black persons admitted here," a sign which hung over one of the church doors of America; he sees that religion gives full play to the development of millions of his fellow men; he sees that social prejudice, a curse to an enlightened people, is not known among them. All this which he has not seen among the professors of Islam, he every day sees it among professors of the purest religion on the face of the earth. There is a defect and hence the doctor in speaking of Christianity exclaims: "We have not criticized the system, but the professors," the men who claim to be born of God. Now, what man among you, if he be a lover of his race, would not defend the best means wherewith to elevate it? Further on we shall note the elevating influences with which it is impregnated. There are two effective agencies for the obliterating of the liquor traffic which seems to be inundating the European colonies on the South and South-west coasts, of which Mohammedanism is one, of course the other is Liberia and we mean to strike it from the interior down the Niger and confine it to its legitimate habitation, for we are tired of the Bible in one hand and the devil in the other, with one breath they say come to God, and with the same they tell us go to destruction.

This is the one thousand eight hundred and eighty eighth year of the Christian era, and the one thousand three hundred and sixth year of the Mohammedan era. Christianity hath spread its wings far and wide and has more than twice as many professors, but has

it taken foothold to any extent in Africa?

We are sorry to say, leaving out the Northern and North-eastern states, Christianity intelligently, pure and simple, has not. Missionaries have been sent there, and hence we had better promise that, while Christianity is pure, the material sent to propagate the faith fall far short of Mohammedan propagandists. Unquestionably there are obstacles in the way two of which we shall mention; first, they being foreign whose interest in the African practically amounts to nothing, and second, their utter unwillingness to associate themselves with him so as they may command his love and respect. Africa contains one third of the estimated followers of Mohammed; they inhabit the Sudanic countries east of Liberia even clear across the continent. These people being indigenous and as it is with them when a man—though a slave—professes the faith he becomes free at once, are doing much toward the elevation of their fellow men. The institution is an intelligent force and carries with it sublime principles. In the Mohammedan world, five times a day the Adhan, or call to prayer, is sounded; fifteen minutes is spent in the mosque at prayer.

Illah 'il Allah! Greet the Muslim in both foe and friend: Thus learneth the stranger at early morn the first assembly is at hand.

On the breeze at break of day sounds the Adhan, Come to prayer.

Veiled in reverence to the Mosque Mohammed followers doth repair; Ere three hours again are told respond they to the strains, Allahu Akbar.

We can thus perceive the faithful bent in prayer O'er the spacious temple in Oriental garb

Until time brings the wondrous blessing, Illah 'il Allah!

These people have a well organized system of government and abound in thrift and industry; during their pilgrimage they are admitted into every heathen town, though sometimes with difficulty, but generally peaceably. We have seen the powerful influence they exert over the heathen: In Vanuatu, an aboriginal town of the Republic of Liberia, we have met them and carefully noted their mode of worship. It is astonishing to see the loyalty they exhibit with regard to the dissemination of their religious opinions. In the year '85, while on a business mission to the town of the Veys to procure an hundred laborers to operate on one of the South-west African plantations, we saw a Mohammedan priest; perusing in Arabic a copy of the Holy Bible. Some are so absurd as to think the Mohammedans do not read the New Testament; while they admit the Koran to be their book of life, to be their shield and guide, they have a particular difference for the great book of books—an unselfish trait. The following year we ran into the harbor of Bathurst on the Gambia, there we saw three priests with flowing robes in reverential style, on the open beach bending their heads in solemn prayer; thus these devout professors spend their lives. So determined are they in disseminating the faith that they have planted with the sword. Intelligence reached the west coast a few years ago that Alami Samradu, the great Mohammedan general, ruler of the countries east of Liberia, was approaching the coast with an army of one hundred thousand men in order to establish the religion. The authorities on the coast, we may say, prepared themselves intending to give him a warm reception, he, however, averted his coastwise journey and bore down on minor aboriginal towns, playing havoc with the obstinate.

In furtherance of the discussion we place before you a few statements made by Dr. Emlin B. y. Writing from Wadelai, the doctor says: "My experience has

taught me that the black race is second to none in capacity, and excels many others in unselfishness." Upon the same subject we adduce several statements made by Mr. Joseph Thompson, an energetic and responsible young man: "On reaching Lokoja, at the confluence of the Benue with the Niger, I saw a people at-tir with religious activity and enthusiasm, and especially far advanced in the arts and industries." Not long ago we met two Mandingoes at the capital of Liberia, at which time they were in a large mercantile establishment, noting the system of business, we asked them from whence they came, the reply was, from Timbuctoo in Belades-Soudan, or land of the blacks; but on further information we found they had been on a pilgrimage, having started out from Mecca, the holy city of Arabia.

We further questioned them as to the purpose of their visit, the reply was they had come down to visit the Republic and to procure, in the meantime, a few copies of the bible in the Arabic language, we then pointed them to where we thought they could obtain the copies when they bade us adieu. Those men were stately, majestic and reverential in their aspect, and, as they passed out of the door in their flowing robes with their Oriental caps, we concluded they were graduates of the great Mohammedan institution situated in Cairo. From Liberia up to Maderia, coastwise, these men may be found dispersed engaged in their work.

(To be continued)

R. S. LAWS ON THE INAUGURATION.

HE ASKS FOR RECOGNITION.

To the Editor of the Washington Bee:

As almost every daily paper in the city brings us information concerning the inaugural ball, according to our national custom, for party jubilation where both parties can enjoy themselves because they are white, better than we because we are colored. Will you permit me space in the columns of your weekly to suggest the doctrine of another ball, the ball of equal rights to all the citizens of both races, as well as all the white citizens of the three political parties?

Let me begin by saying that in this country the whites are only divided on politics; and even in that, they are not so widely divided as to give room for us to social mingle in an honorable manner; therefore, let us consent to unite that they will not be permitted to divide us in a dishonorable manner as they have always done and will now do whenever they are allowed. Let us notice, from a national standpoint, that our own party took from us the suffrage in this District and allowed the democratic party to do it throughout the South.

And why was this done? It was because the whites of our own party would rather see the colored republicans suffer than to hear the white democrats cry. These are stubborn facts that are irresistible; contending for that constitutional justice, which, though slumbering, can never die. They are facts which will be living when all political language, to explain them away, will have been exhausted. They are not uttered in the morning of one's wrath in order to defeat a candidate of our party, in favor of another parties choice for money; no, but in the coolness of a citizen's judgement, for the future protection of the republican party in a time of unguarded moments. For, while we are not unmindful of our gratitude to the great republican party in this country, and also our fidelity to its principles, yet we suffer more from need of protection by the party, than we are wanting in our devotion to it. We love the old party because it is the party of American liberty; and the party through which freedom came to us; but we love the constitutional liberty of the colored race more; and whichever party suits to accord it or dare attempt to abridge its immunities and privileges, hears from us. For with us, as citizens in this country, it is 1st

family and household training, 2nd race pride, 3rd national liberty, and 4th party preferences. And these things can never be brought about through bribery by white men, nor amalgamation with white women, but by the divinely expressed language in our declaration of rights, "that all men were created equal." Because we can never consent that the mere chance privileges of either party is as great as our constitutional rights.

With a fair administration of justice comes that purity of the ballot which no ignoring of one section of the country nor an excessive expenditure of money in another can ever destroy. For there can be no such a thing as purity of the ballot in any section of this country until the justice of our laws is upheld throughout the land. Because to leave the entire republican South to go unprotected, irrespected and unredeemed, simply to carry the democratic states of New York and Indiana, is neither a good policy nor national justice, and certainly it cannot be a fair count, a thing which we profess to believe so much in. It should not be so much the large majority in a few states, seconded by bribery, through corruption and fraud, as a small majority in the many, secured by the justice of our laws. Because the purchase of democratic white voters in the North can never equal a fair count from the protection of the colored republican voters in the South; for the purchase of those votes corrupts the purity of the ballot throughout the country, while the refusal to protect the colored voters of the South obstructs the principals of justice, both State and national throughout that section. Three-fifths of the whole country and not four-fifths of the North alone is republican. Because with proper attention and protection the Southern states are as fully republican as ever the Northern states were.

Take for instance Virginia, Kentucky, Tennessee, North Carolina, Georgia, Missouri, Arkansas and Alabama, each of which the colored citizens form two-fifths of their population; and then take Florida, Louisiana, Mississippi and South Carolina, where the colored citizens form three-fifths of the population; and then admit the evident fact that one-fifth of the whites of the South are republicans, and you will at once see that the republican party is guilty of the charge under the 15th Article of our National Constitution, and especially section 2nd of not protecting its fellow brothers in the South, for I am satisfied as I am living with the people that with constitutional protection there would not be a colored democrat throughout the South.

We are now restored to control, with all branches of the government in our hand as we had it when the suffrage was taken from the colored republicans to satisfy white democrats, now, if the republicans expect to be continued in power, restore it to satisfy and protect colored republicans.

As this is a representative government, republican in form, with the right of control in the hands of people, and as all must admit that the census of 1890 will show a population of not one person less than 10,000,000 of people, and, as all people need representation in order to insure justice, let us at least demand the justice of one cabinet officer, instead of seeking, by narrowly escaped chances, for so much of mercy from persons with whom we are so justly entitled to equal political association for the welfare of the whole party. Let us submit the names of Hon. John Mercer Langston, Hon. B. K. Bruce, Hon. John R. Lynch, Hon. B. P. S. Pinchback, Hon. Robert Purvis, Hon. Isaiah C. Wears and many others, whose names might be mentioned, and then let us urge the acceptance of an executive selection from among these, as an evident recognition of a real national prominence and significance of the race in American politics; and make this the issue of our future fidelity to any party in politics, for if there is no difference between the two great parties in their discrimination against us on account of our race, then there should be none expected of us when the time comes to vote.

Yours, most respectfully,
R. S. LAWS,
316 H st., s. w., Wash. D. C.

If you want first class wedding invitation printed come to the Bee office.

LADIES, ATTENTION!

I wish to call your attention to two items in

FOOTWEAR

FIRST—Genuine Hand-Sewed Welt Button Boot, Bright Dongola and Straight Goat, opera toes and common sense, for \$2.50. Where can you equal these Shoes at \$1 per pair more. I brought these shoes considerably under the regular price and wish to give the public the benefit.

SECOND ITEM—Ladies' Genuine Bright Dongola Button Boots, opera toes and common sense "DAY SEWED," made without nails or tacks, for \$2. These Shoes are as nice as some sold in the city at \$2.50 to \$3 and the leather as soft as pure French Kid. And the two above shoes are guaranteed. Call and examine.

BOSTON SHOE HOUSE

H. Go'dstein, Prop'r

912 SEVENTH STREET, N. W., BET. I & E STS.

HEADQUARTERS FOR LADIES WEAR.

"READY MADE DRESSES!" For ladies and children. Wrappers Cloaks and Underwear. Or any garment made to order on one days notice. For style and fit we are supreme and we cannot be undersold. In our Dry Goods, Hosiery, Gents Underwear, etc., we guarantee a save of 25 percent.

"We Want Your Trade."

And we guarantee satisfaction. All we ask of you is to call as we feel a pride to show our goods and consider it no trouble. Remember the place and number.

Manufacturing Establishment,
918 7th St., n. w. HERZOGS OLD STAND.

BUY YOUR

\$2.50, \$3.00 and \$4.00 CALF BOOTS.
\$1.50, \$2.00 and \$2.50 SEAMLESS GAITERS.
\$3.00 and \$4.00 LADIES AND GENTS HAND SEWED GAITERS.
\$1.25, \$1.50 and \$2.00 LADIES FINE KID BUTTON.
\$1.25, \$1.50 and \$2 BOY'S BUTTON AND LACE SHOES.
97 CENTS SCHOOL SHOES.

RUBBER BOOTS AND SHOES

AT

L. HEILBRUN'S

402 7th St. N. W.

One Price Shoe House

SEE—THE OLD LADY IN THE WINDOW.

P. S. Tickets and Souvenirs for all.

